

The Case of Bishop Jones:

An Avowed Socialist, Having Resigned His Charge in the Diocese of Utah, May Be Reinstated by the Detroit Convention of the Protestant Episcopal Church

The War Over, Pacifist May Return to His Fold

BY RAISING the issue of free speech an effort will be made at the general convention of the Protestant Episcopal Church, in Detroit next October, to restore to his episcopal duties the Right Rev. Paul Jones, formerly Bishop of the missionary jurisdiction of Utah. Bishop Jones resigned after a long controversy within and without the Church, provoked by his pacifist utterances.

The Bishop is an avowed Socialist. He protested vigorously against America's participation in the war and at the same time proclaimed his own Americanism. His earlier activities in the pacifist cause brought a storm of protest, but no official action. Finally Bishop Jones accepted membership on the organization committee of the People's Council of America for Democracy and Peace, the headquarters of which was in New York City. His membership brought him into close association with Max Eastman, editor of "The Masses"; David Starr Jordan, Dr. Scott Nearing, Fola La Follette, daughter of Senator La Follette, and Morris Hillquit.

This was too much for the Church leaders, who were seeking to support America's part in the war by every means at their disposal. A special commission was appointed by the House of Bishops of the Protestant Episcopal Church and a searching inquiry into the activities of Bishop Jones was made.

The commission consisted of the Presiding Bishop of the Protestant Episcopal Church, the Right Rev. Daniel Sylvester Tuttle; the Right Rev. George H. Kinsolving, Bishop of Texas, and the Right Rev. Harry S. Longley, Bishop Coadjutor of Iowa.

Upon the appointment of this commission Bishop Jones asked for a thorough pending the report of its findings. This was readily granted, as his voluntary elimination of himself from the performance of any episcopal functions relieved the Church of embarrassment.

This commission, after a long and exhaustive study of the case, presented a report urging the Bishop to resign. He complied at once, but his resignation was so framed in its defense of the right of free speech that it presented a greater embarrassment than his continuance in office had previously caused.

A Questionnaire

Bishop Jones submitted to the commission a long questionnaire. The two most pertinent questions he asked were:

1. Does the commission find that I have injured the life of the Church in Utah and elsewhere?

The reply was: "Yes, it seems to

the commission that you have injured the life of the Church in Utah and elsewhere."

2. Does the commission find that I have been affiliated with seditious organizations?

The reply was: "The commission does not charge 'seditious' organizations, but does say 'questionable' organizations in respect of loyalty to the government."

From December 20, 1917, until April 11, 1918, the House of Bishops wrestled with its dilemma. Then a meeting was held in Synod Hall, New York City, and the commission formally presented its report. It was decided that hasty action, even after the long deliberation, would menace the future of the Church. So opportunity was given for all the bishops present—there were seventy—to state their views.

Then this resolution was presented: Resolved, That the House of Bishops declares its belief that the government of the United States has obeyed the law of moral necessity in seeking to stop a war of deliberate aggression by the only means which are known to be effective to such an end.

Resolved, That the House of Bishops believes any member of this house is entitled to the same freedom of opinion and speech as any other citizen of the United States, but in the exercise of this liberty he should be guided by a deep sense of the responsibility which rests upon one who occupies a representative position.

Resolved, That the House of Bishops is unwilling to accept the resignation of any Bishop in deference to an excited state of public opinion, and therefore declines to adopt the report of the special commission or to accept the resignation of the Bishop of Utah for the reasons assigned by him in his letter of December 20, 1918.

The Bishop Resigns

This statement of the Church's position was finally approved by a majority vote of the members of the House of Bishops and matters stood just where they were when the special commission was appointed. Then Bishop Jones agreed to submit a perfunctory resignation. This was accepted with the following resolution:

Resolved, That, with full recognition of the right of every member of this house of freedom of speech in political matters, subject to the law of the land, nevertheless, in view of Bishop Jones's impaired usefulness under present conditions, recog-

nized by himself, the House of Bishops accepts the resignation of the Bishop of Utah as now presented.

With the acceptance of his resignation, Bishop Jones became a bishop without jurisdiction. He could not be deprived of his orders without ecclesiastical trial, and that would have to be predicated upon a departure from the faith or upon immorality. Bishop Jones had not been suspected of either. His difference from the other members of the House of Bishops was upon a matter of interpretation and the Church had not spoken finally upon the mooted point.

So he gave up his missionary jurisdiction; gave up his high honors and devoted himself to the cause of pacifists more ardently than ever. Since the armistice he has been doing missionary work in Maine. He is in charge of a group of mission stations, with headquarters at a remote point called Brownville Junction. Altogether he has five small parishes. His work is like that of the pioneer circuit rider. The fact that he has been taken under the protection of another bishop—who, by the way, asked for his services—is viewed by many as the beginning of the movement to restore him to episcopal jurisdiction.

The point that will be raised by his friends is that he is a martyr to circumstances.

His election to office did not follow the usual course. He was chosen from his own missionary jurisdiction. Usually the method is to elect a rector from one of the metropolitan parishes—a man with substantial "contacts" in the community from which he is called, a man who can bring wealth into the missionary jurisdiction. Bishop Jones had been a missionary. He had labored under Bishop Spaulding, who, by the way, also was a Socialist. His elevation brought no new wealth. It was simply a continuation of the previous administration. Almost from the day of his consecration opposition to him developed. Finally his own clergy became organized in their opposition. His downfall was brought about by the very men with whom he worked most closely.

No Choice Given

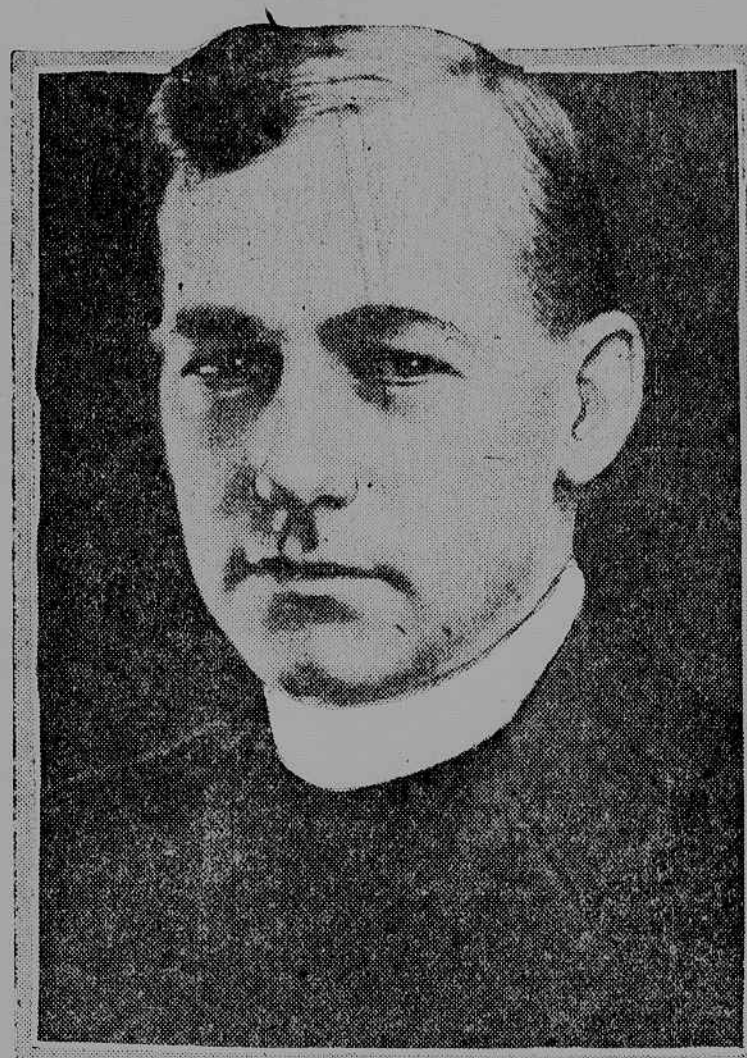
In the polity of the Protestant Episcopal Church a missionary jurisdiction has no "self-determination." It must accept for its bishop the man chosen by the House of Bishops.

When finally the opposition of his own clergy became so marked as to be unmistakable, the periodical press of the Church was forced to take cognizance of the conditions. Bishop Jones's membership in the People's Council was called to the attention of the Church press. Finally the Bishop wrote his own apology. It was a defense of his membership and a statement of his right to the exercise of free speech.

The Church papers at first hesitated about attacking. One editorial in "The Churchman" contained this mixed tribute:

"It is unpleasant to disagree upon essentials with people we admire. Bishop Jones is courageous and we admire him. Some of the spirit of his great predecessor has fallen with the mantle of office upon him. We would be the last to wish that the unpopularity of his present conviction should make heavier the draft upon his courage required for the manly stand he has taken in many matters."

In another editorial "The Churchman" referred to Bishop Jones's defense of the People's Council as "A Shameful Document," and took him to task severely for lending his name to the movement.



Bishop Paul Jones

To this editorial Bishop Jones made reply as follows:

"The People's Council is working for a just peace and the extension of democracy. The Churchman may properly differ with the council in the method of working those things out, but it is unworthy of it to condemn as shameful a movement whose aims are those which our Church had endorsed."

"There are still a great many people in our country who adhere to the traditions of our past history and believe that such laws (conscription) are inconsistent with democratic principle. As others do not, it is still an open question susceptible of discussion in a democratic country."

"Moreover, many of those for conscription in the present crisis favor it because it is to obtain only during the war, and it is to keep that pledge alive, so that the laws may be repealed as soon as possible, that the council is working."

"It is popular in the daily press to impute disloyal motives to any one who is not enthusiastic about the business of killing, but one looks for the expression of greater mental breadth in an organ of the Church."

The New Appeal

The points raised by Bishop Jones in his reply to "The Churchman" also

were stressed in his letter of resignation which the House of Bishops refused to accept. Those same points are to be raised again on the floor of the House of Bishops. It will be argued for him that there is no longer any "excited state of popular opinion" and that, as he has never been charged with any heresy or with moral conduct unbecoming a bishop, there is no reason why he should not be restored immediately. This will bring the matter to the attention of the house acting as committee of the whole. A review of all the proceedings will be requested with a formal motion that one of the vacant missionary jurisdictions be opened to Bishop Jones.

The Bishop has a large following within the Church. His adherents will contend that, despite all statements to the contrary, the Jones case is a precedent and that "free speech" and the episcopate are incompatible.

Bishop Jones is one of the youngest men in the episcopate. He is not yet forty years old. His ministry had been peculiarly brilliant up to the time of his resignation. His work had attracted widespread attention outside of the missionary jurisdiction. It will be contended for him that One greater than he said, "A prophet is not without honor, save in his own country."

The Bishop has suffered many humiliations since his resignation. An indication of the manner in which he has been treated is the attitude of "Who's Who in America." In the current volume his name is given and the biographical matter is all eliminated,

in its place being a reference to the preceding volume.

Formerly welcome in great city parishes, his voice has not been heard in this city at all except at Socialist gatherings. He was present at the funeral of Bishop Greer, attired in his episcopal vestments, and accorded a place in the procession in keeping with his episcopal station. But that was his right. His privileges have ceased.

The testimony of those that have come under his ministrations in Maine is that he has been a faithful missionary. He is eloquent, deeply sympathetic in times of suffering and beloved as a parish priest.

The Radical Revolt

With the agitation over the case of Bishop Kinsman, the promise of a bitter fight for the restoration of Bishop Jones, the proposed Concordat with the Congregationalists, the revision of the Book of Common Prayer and of the educational requirements for the clergy, the reconstruction programme and many other matters of moment, the Protestant Episcopal General Convention in Detroit in October promises to be one of the most important ecclesiastical gatherings ever held in America.

Now comes a revolt of the more radical clergy against the closed sessions of the House of Bishops.

This is being furthered by the Rev. John Howard Melish, rector of the Church of the Holy Trinity in Brooklyn. Mr. Melish outlined his programme at the recent diocesan convention in Long Island. Just at the time that Bishop Kinsman was framing his dramatic letter of withdrawal, in which he said the preponderating opinion in the Episcopal Church seemed to be that its orders had no special theory attached, Mr. Melish came forward with the statement that "None but the ecclesiastical cavemen believes any longer in apostolic succession."

Mr. Melish has issued the following statement, which is a summary of his Long Island diocese statement and of a paper read at the Church congress:

"The episcopate itself is to be democratized. Imperialism ruled Rome and aristocracy the Israel of Christ's day. His society was to resemble neither. Jesus called the twelve unto Him and said, 'Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant.' . . . Call no man your father on the earth; for one is your Father. . . . I call you not servants; ye are my friends."

"Can the episcopate be democratic? There is a consensus of opinion to-day among well informed men as to the origin of the institution. None but the ecclesiastical cavemen believes any longer in apostolic succession."

Its Origin Cited

"All scholarly High Churchmen, so I am informed by one of them, recognize now that the episcopate came into existence not by superimposition from above but by the development of the Catholic Church from within. The democratic society of Jesus developed in the course of centuries into the imperialistic institution of Innocent III. One stage of that long process was the diocesan episcopate."

"Can an institution which came out of an undemocratic and imperialistic

age and has for centuries been the ally of the divine right of kings become democratic? With characteristic British compromise England retained the episcopate at the Reformation, but subordinated it to the state. She also freed the clergy from the overlordship of the bishop by changing the medieval ordination vow of unqualified obedience to one of submission to his godly admonition and godly judgment, which leaves the clergy, not the bishop, the necessity of deciding as to whether the admonition and judgment are godly or ungodly."

"It was the decision of the convention of 1789 that the institution of the episcopate could be adapted to a democracy, provided it was stripped of authority, elected by the people and put under law."

"Our democratic forefathers had a healthy suspicion of the English episcopate and in bringing it to the land of freedom they put it clearly and definitely beneath law, just as they did their colonial governors."

"In the Episcopal Church, as in the democratic state, all government derives its power from the consent of the governed. The men who drafted the constitution and canon of the Protestant Episcopal Church in the United States of America were in many cases the same who later drafted the Constitution of the United States. They believed in local self-government, in state sovereignty, in a government of delegated powers. In the Church our organic law is a compromise between Bishop White and Bishop Seabury. White wanted no house of bishops at all and declared it would prove itself a menace in the future. Seabury refused to join with the other states at all unless he could sit in a house removed from laymen and lower clergy. A house of bishops elected for life and subject to no recall, sitting independently of the other order, coordinate in theory, but practically wielding a veto on its equal, was a compromise. It has worked so unsatisfactorily that when the Church formed the provincial synod it struck the House of Bishops out of its proposed legislation without a single objection and provided one democratic assembly. The Methodist Church allows its bishops to have their own assembly for certain purposes, but gives it no power to overrule the will of the church indefinitely."

"The day is coming when we must abolish or define our house of lords."

Eternal Vigilance

"Eternal vigilance is the price of liberty wherewith Christ has made us free. There are some dioceses in which the clergy demand the right to nominate the Bishop and accord to the laity the right of ratifying their choice. This is a violation of the fundamental right of democracy, which makes the election of a bishop the right of the people, not of a clerical caste."

"What would happen if the Governor of the State attempted to nominate a Mayor or dog-catcher in one of the smallest towns, and graciously announced that its people might select one of its partisans? Republicans and Democrats alike would unite to tell his excellency to mind his own business. There are some dioceses in which the bishops claim the right to submit to vacant parishes the names of men from whom they may choose a rector. Must not a High Church bishop, forsooth, have a High Church diocese, or a Low Church bishop have a free agent?"

a Low Church diocese? Well, he may get it, but the Church loses a democratic diocese."

"There are some dioceses in which no legislation, no reports to a convention, can be offered unless the bishop has first given his approval. Imagine any Mayor, Governor, or President of the United States claiming for his office such undemocratic procedure?"

"Did Richmond approve of Christian men speaking on special occasions or not? Every one thought it did at the time, and some twenty odd 'Catholics' fled to Rome as a result of letting down the bars. Since then some bishops have had a happy second thought. Richmond put up the bars and placed in their hands a power never possessed by them before! The political boss, John Y. McKane, once said, 'Supreme Court injunctions don't go in my district.' And we sent him to Sing Sing! Some bishops say, 'Canon XX doesn't go in my jurisdiction.' And we tamely submit. In the state, were an official to set aside the law because he did not personally approve of it, we would secure a mandamus. In the Church there is no court to mandamus a super-law bishop. The only thing left for the men for whom the get-together spirit is a matter of conscience is to proceed without the episcopal consent and be treated as one that 'withers up the people and refuseth to pay tribute to Caesar.'"

The Missionary's Fear

"What shall we say of the bishop in the missionary jurisdiction? . . . One upon a time a missionary was in danger of being eaten by the heathen, his fear now is lest he be devoured by his bishop. The Church affords no protection of law to its devoted missionaries. The House of Bishops defeated the efforts of the deputies to curb the missionary bishops by requiring them to submit the committee of advice in certain matters. Only the general character of our missionary bishops has protected the clergy from grievous hurts and the Church from serious injury. Every ship must have a captain. But the captain is accountable on reaching port for his treatment of the crew at sea. The captains of our missionary ships have all responsibility and no accountability."

"In this day of 'open covenants openly arrived at' will not the democratic bishops take up again the fight to open the doors of the House of Bishops? No democracy in the world retains a senate sitting like a curia or star chamber. If their deliberations concern the spiritual democracy the democracy should hear them; if they do not concern the democracy let there be 'silence in heaven about the spaces of half an hour.'"

"The second function of the episcopate in a democracy is to make the Church democratic."

"There are dioceses in which no man without independent means can become a bishop. The people expect him to live in a palace and yet pay him the salary of a doorkeeper. What is the result? Only rich men need apply. Or, should a poor man be eligible, a group of rich laymen underwrite the income he needs over and above the salary the diocese pays. When the bishop spends most of his time outside his diocese, when his words on any social question sound like the utterances of a subsidized newspaper, the people have themselves to blame. Let every diocese pay its bishop a living wage and thereby make him a free agent."

Planning a National Cathedral in the Nation's Capital

A CREED in stone is what the Bishop and those devoted to the development of the Washington Cathedral have lent their powers to produce. Combining this idea with that of the familiar saying that architecture is frozen music, it might also seem fitting to one, who on the "sunlit height overlooking the lovely city of the nation's capital has been shown the tender and mystic symbolism of this mighty building in process of growth, to give it the less formal but more praisefully and lovingly live designation of an anthem in stone.

The Cathedral of St. Peter and St. Paul at Washington is its official name; but this is destined—and desired—to be replaced by the simple and inevitable term the Washington Cathedral. It stands upon Mount St. Alban in a pretty rolling section on the outskirts of quaint, historic Georgetown, at the junction of Wisconsin Avenue and Woodley Road. There are two remarkable analogies linking it with the ancient temple at Jerusalem, in that the height is 395 feet above the city—approximately 400—the height of the temple above Jerusalem; and that, also, quite without intention, the area of the Cathedral close is approximately the same as that of the temple plateau at Jerusalem. This dominance over the landscape, this great elevation above the city—the only instance of the kind among metropolitan cathedrals—makes it, to use the old figure, a superb beacon for our national

life, a light to lead, and also to make manifest and reprove.

Within the close are also St. Alban's Church, the Rectory, the Bishop's house, the National Cathedral School for Boys, and the National Cathedral School for Girls, besides the Little Sanctuary, which houses at present the altar, pulpit, Bishop's chair, etc., and is built in a curious shape to surround them and give a little space for worshippers.

But to come to the Cathedral. It is to be of smooth, durable, unevenly tinted Indiana limestone, of walls nine feet thick, blocks of stone in the vaultings four tons in weight, a floor space—480 feet long—large enough for more than 5,000 persons to hear a sermon or 2,700 to take part in the service, a nave whose interior height is ninety-three feet and its space thirty-nine feet. The architecture is a combination of the different national expressions of the simultaneously delicate and awe-inspiring Gothic.

Henry Vaughan, the architect, has recently died, but his plans are so vitally accepted as he completed them in model and drawings that his impressively beautiful thoughts will be made visible and tangible in stone.

The Cathedral, placed on the highest part of the grounds, is so orientated as to front the sun as it rises on May 4, corresponding—in our reckoning—with the traditional historical date of our Lord's ascension. This orientation is different from that of most of the old cathedrals, which corresponded with the days of their name saints.

The crypt is all that is yet finished. Before entering by the little side door one can see carved over it,

"The Way of Peace." Here is the Bethlehem Chapel, representing the Incarnation, the beginning of the human history of our Lord, the ground story of the edifice to typify His life; and so the windows here portray, one the Annunciation, another the "Gloria in Excelsis" of the angels sung before the shepherds, a third Christ's genealogy as given by St. Luke, the Epiphany window showing the visit of the Magi, and the "Nunc Dimittis" window giving the Presentation in the Temple. All the windows in the vestibules of the Bethlehem Chapel are prophecies connected with the coming and mission of Jesus.

Beneath the large stone of American granite there lies imbedded a foundation stone brought from Bethlehem, quarried near the Church of the Holy Nativity. Carved upon it is the statement of the Incarnation: "The Word was made flesh and dwelt among us." This foundation stone was the first placed, and stood alone on the spot for some time.

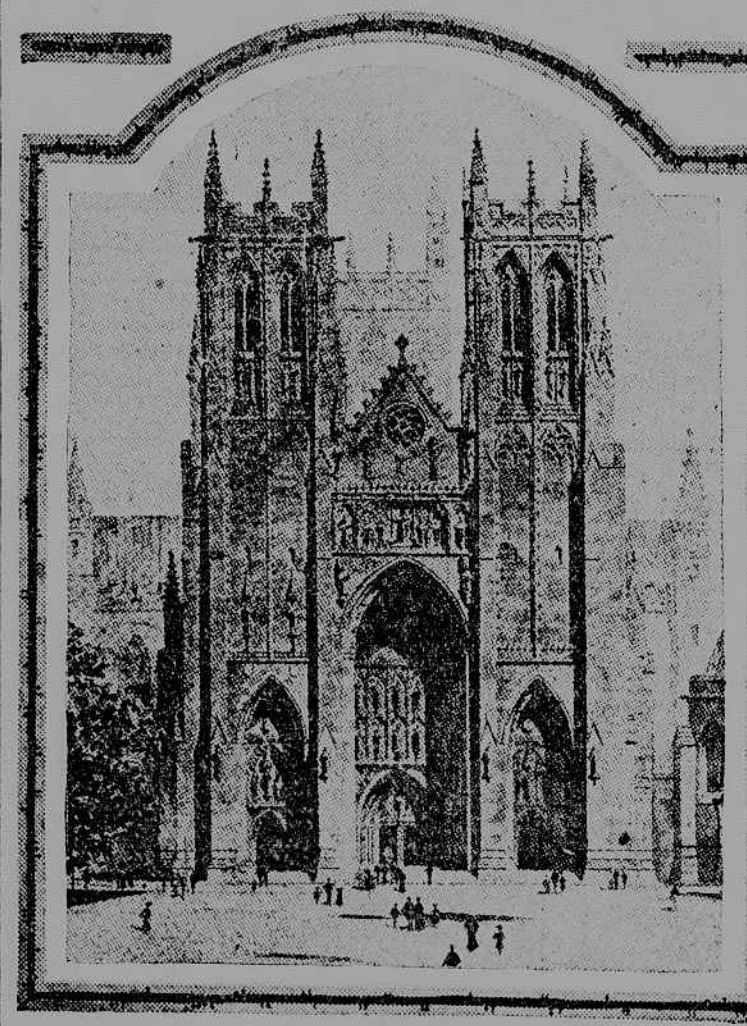
There is a vault back of the reredos for the burial of persons for whom such a position would be fitting, and there the body of Bishop Henry Yates Satterlee is to repose, while on the floor over the vault will extend a monument bearing a recumbent statue of this great-spirited man. Thus his mortal remains will rest at the root of the glorious building that he started, as the human agent, it might seem, to fulfil the prayer of Joseph Nourse. In the eighteenth century this man, George Washington's private secretary, was wont to kneel here and pray that God would raise a church on "Alban Hill."

One little feature of the architectural decorations is too interesting to be omitted. The band encircling the reredos is a design made by the "Holy Thorn of Glastonbury." Ac-

cording to the legend, Joseph of Arimathea carried the gospel to England, and upon landing thrust his staff into the ground, after which it budded and produced the thorn tree of Glastonbury. The tree has been analyzed as a Syrian thorn. A cutting was brought to America, and it

has produced a luxuriant tree growing within a fenced circle in the cathedral close. It bears its white blossoms at different seasons of the year, and therefore near various Church festivals. It has blossomed at Christmastide.

At the present stage of the work



The Cathedral of St. Peter and St. Paul

one must go outside and climb up inclined plank walks to get to what seems quite a height, but is merely the main floor so far only of the chancel, which itself is not finished.

At one corner is an opening in which will be placed the "Book of Remembrance," covered by a stone from the venerable Abbey of St. Hilda, at Whitby, England. The book will be plural, for many volumes will be necessary to hold the names of all who have contributed to the national Cathedral of the Episcopal Church.

The great altar, now in the Little Sanctuary, will stand in this chancel. The altar called the Jerusalem altar is absolutely plain, its sole ornamentation being a Jerusalem or Crusader's cross made of bronze and inlaid in the front. The stones composing it were brought from the same quarry at Jerusalem from which the temple stones were cut. Now the traditional site of the garden of Joseph of Arimathea, in which was our Lord's sepulchre, lies over the ledge of rock forming the temple quarry; therefore it is lovingly thought that these identical stones were shaken by the earthquake following the Resurrection. Below is part of the altar's inscription:

This Altar, hewn from the rocks, outside the walls of Jerusalem from which the stones of the Temple were quarried, not far from "the place which is called Calvary" "without the gate" "high unto the city" where Christ was crucified and buried for "in the place where He was crucified there was a garden, and in the garden a new sepulchre," and the sepulchre was nigh at hand."

The pulpit—the Canterbury Ambo—is a gift, the stones of which it is made being from Canterbury Cathedral, in England, and presented by the Archbishop of Canterbury. It is elaborately carved in panels, with

figures and scenes showing the successive steps leading to the free and full possession by the Anglican church of the Bible, the central panel representing Archbishop Stephen Langton at the head of the barons giving Magna Charta to King John to sign, with the words from it carved below: "The Church of England shall be free."

The bishop's chair, interesting to lovers of poetry and literature, as it is made of stones from the first stone church erected at Glastonbury.

The building of the Cathedral typifying, as it ascends, the story of Christ's life, is to have as its culmination a mighty Te Deum, both carved in words and pictured in glass, in praise of the Saviour. Part of this is to be effected by towering windows sixty-five feet high, one on each side of the apse.

When one descends from the partially finished chancel, walks down by the long swell of lawn that a few years hence will be the nave, stands at the stone-marked line that will be covered by the beautiful facade, and looks up to the chancel, one is almost overpowered by that awed impression of immensity felt on viewing a cathedral interior.

Toward the south is the slope of grass bending slightly down to the Celtic Peace Cross, which was erected after the Spanish-American War. For some time those in charge were at a loss as to how to bind together this comprehensive exposition in stone of the life of the Redeemer; but in time they decided that a band all about the cathedral at the top of the walls should have carved upon it His final words, conveying His authority, His charge to His followers and His stupendous promise:

"All power is given unto me in heaven and in earth. Go ye, there-

fore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Arnold Bennett's Memory

A REVIEW of Arnold Bennett's latest novel, "The Roll Call," says in "The London Native":

"Remarkable as Mr. Arnold Bennett's memory, his faculty of visualizing and recording impressions of sense and outward things. This faculty of his does not diminish. It is arguable that the spiritual side of Mr. Bennett, his powers of large and impressive composition, do tend to redden. But while there remain many things to see, Mr. Bennett is sure to see quite a number of them. Would you recall your notion of London on a (wet) Sunday morning? Mr. Bennett will achieve that act of remembrance for you."

"Or pass from things to men. Mr. Bennett's human view is rarely of the line make. He likes common people of a certain pattern. An ambitious hardness, a driving, pushing, money-making egotism, must please him, for he describes it over and over again. Fate dare rather than fate tendre for him. Sensitiveness is not wanting to these chosen people of Mr. Bennett's imagination (egotism is sensitive enough), but toughness is their primal quality. They neither bend nor break. One girl jilts them; they get another. They are plucked for their 'exams'; their first contract is a plumper. Their creator loves them too well to let them down; he is their god, something after the fashion of Pallas Athens to Odysseus, her favorite rascal."